

SOMETHING NEW IN RELIGION.

GENERAL CONFERENCE OF "HOLY ROLLERS" IN ROCHESTER.

They Rid Themselves of Their Sins and Help Others to Do So by Prostrations and Other Anties and by Exhortations—Driving the Devil Out of Adam Brown

ROCHESTER, April 6.—"Something New in Religion," is written on a sign posted conspicuously on Exchange street in this city. "Something new in religion" is what all who have attended the general conference of the Holy Rollers have seen. The conference continued all last week and was held in a large hall on Exchange street.

"It was while the Lord's people were in an upper room that the spirit descended upon them in the olden times," explained a grayhaired Holy Roller to THE SUN correspondent. "We are carrying out the example of our Master."

Viewed psychologically, there is something remarkable in the attitude of these strenuous worshippers. It is not for apoplexy, falling flat upon the floor and kicking their heels into the air, rubbing oil into one another's hair and striking their heads against chairs and walls in an endeavor to "get through." That they are possessed of an honest intention to rid themselves of their sins and help others similarly to subdue themselves there is no doubt.

Their chief desire seems to be one of "getting through" in an unconventional way as possible, and to betake themselves to some out-of-the-way spot for the purpose of accomplishing it.

Familiarly the sect is known as "Holy Rollers," but they speak of themselves as Gospel Workers. Hundreds of similar sects, offshoots of the denominations, have lived for a time only to die after a few years. The very nature of the people who belong to it furnishes the reason for its speedy dissolution. The emotional nature of the worship cannot last long in the face of the substantial theology of the denominations.

Physical prostrations and other varieties of worship common to this class were frequent during the conference. On Thursday night, which was one of the wildest sessions, they indulged in "driving out the devil" with the aid of ointments, songs and prayers.

One of the men at the meeting who declared himself possessed of several devils and said he wanted to be rid of the evil spirits was Adam Brown, bent over with many years' work on the city's streets. His seat was away up in the front row.

When Bishop N. L. A. Eastman had finished his exhortation and had pointed a long finger at Adam, at the same time commanding him to rise and confess his sins, Adam rose to his feet, trembling from head to foot.

"I am a wicked man," he wailed. "I am full of devils." "Oh, Lord, kill the little devils in him," sang out a portly woman from the centre of the hall.

"Kill 'em now," wailed several in the front row. With the penitent standing in front of him, Bishop Eastman thus adjured the spirits:

"Adam, in the name of the Lord Jesus Christ, I command the devil to get out of your body and declare that his power over your body is broken."

With these words Bishop Eastman removed a small bottle of oil from his pocket and poured it on the top of Brown's head. He gave the first line of one of the songs, and with his free hand he laid on the same time, rapped Brown's cranium with his knuckles.

The song, which was to the tune of "Sweet Marie," produced a series of low groans from some boys in the back of the room. As the ceremony proceeded Brown sank to his knees. A curious circle was gathered around, some carrying their heads to see what effect they had produced. Loudly and shriller became the cries after the exorcism had ceased, and more desperate the commands that Satan should vacate the earthly frame of the penitent.

Such cries as "Get out of him, Satan," "Let the Lord do his work," "Get there, Adam, and chide the devils in his soul," and "Let the Lord do his work," were heard in the room, which, owing to the strenuous exercises of the worshippers, had become close and stifling.

Adam's case was apparently a particularly hard one to wrestle with, for unusual length of time was devoted to him. Suddenly the Bishop raised his hand and the cries were hushed. Adam rose to his feet and "tethered to the bench." His forehead was covered with perspiration, but his face shone brightly.

That was a Brother Williams of Colorado Springs, who wanted to be healed of a sore throat. He had previously been healed, but said he was feeling bad again. Brother Eastman declared that an angel woman who had been delivered from "Romanism, devilism and sin" was in need of an anointing. He repeated the exorcism and she was satisfied.

And Brother Baptist clergyman and angel woman, intelligent-looking woman, seated at the head of the room, given them Friday morning was spent by the conference in having the reports of different members. At this meeting W. P. Pettigrew, of Michigan, was made a member. He is in the Pittsburgh circuit in the lumber districts of northern Michigan. As an example of his healing power he told how a woman of 80 years had been healed. He was healed. "After he had ministered to her she was 'tired with the power' and he ministered to her."

The conference was a day roughly divided Sunday street cars, although some people were so overcome that the cars were necessary in order to get to church. The conference was held on Sunday. The conference was held on Sunday. The conference was held on Sunday.

A PROSPEROUS CHURCH.

The Ten Years of Life of the Central Presbyterian Church of Brooklyn.

The Central Presbyterian Church of Brooklyn entered yesterday upon the eleventh year of its life. The pastor, the Rev. Dr. J. F. Carson, preached a sermon in which he told of some of the work of the past ten years. In part, Dr. Carson said:

"Our church was organized in April, 1892, with 150 members. During the ten years we have received 1,670 persons into membership of the church, an average of 167 persons for each year. On April 1, 1892, our church numbered 150 members; to-day it numbers 1,622. During the ten years we have given to all purposes \$214,264."

In 1892 the Central Presbyterian Church was twenty-seventh on the list of the thirty-five Presbyterian churches in Brooklyn. We stand second on the list of forty Presbyterian churches in our city. In the matter of contributions our church stood eleventh in the list in 1892; according to the reports to the last General Assembly we stood third on the list. Only one Presbyterian Church in the city has a larger membership, the Lafayette Avenue, and only two, Lafayette Avenue and the First, contribute more money last year. Our church three years ago opened and still maintains a splendid mission for the men of the sea, and two years ago opened the Central Y. M. C. A. building, with a membership of 140 and a Sunday school enrollment of 425.

In addition to this work, our church is engaged in missions in Persia, India, Syria and Cuba. In all eight missions are giving their whole time to the work of extending the Kingdom of Christ in the name of our Lord Jesus Christ. Last December subscriptions amounting to \$38,000 were received for our mortgage debt of \$40,000. These subscriptions will be paid within two years and our church will be free of debt."

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NAVAL CHAPLAINS' HARD LOT.

METHODIST CONFERENCE TRYING TO MAKE IT EASIER.

Complaint That the Chaplains Are Underpaid, Ill-Treated, Overworked and Carried in a Uniform That is Ridiculous and Brings Shame Upon Them.

STAMFORD, Conn., April 6.—The ministers belonging to the several conferences of the Methodist Episcopal Church, now in session near New York, are agitating what they are pleased to term the invidious discrimination against the chaplains of the United States Navy on the part of the Government, with the hope that they will be brought about through the public discussion of the subject.

A pamphlet entitled "The Chaplains in the United States Navy: Their Unfair Treatment," is being circulated. It was written by the Rev. Dr. G. E. Strowbridge, pastor of the Methodist Church in this city, after a careful investigation. The abuse complained of relates to the support, uniform and general treatment of chaplains. The salary is \$2,800 a year, with \$100 ration money when at sea. For shore duty the chaplain receives \$2,300, and on "wandering orders," \$1,000. The other officers have what is called a "longevity increase" in their support, that is, a steady rise apportioned every five years, running up as high as 40 per cent. They have also commutation for quarters and other allowances. But no such emoluments are granted to the chaplains.

Out of his pay the chaplain must support an average of \$30 a month, must support the establishment of his family on shore and meet the expensive outfit necessary for his station aboard ship. The officers live well, and although the chaplain may be quiet in his tastes and economical in his habits, he is constantly taxed to contribute his share to meet the demands of his environment. He must have his own house on shore, but other officers, who sit beside him at table on shipboard, when detailed for shore duty, have houses provided for them in the navy yard at the expense of the Government.

When the other staff officers of equal grade with the chaplain reach the rank of Captain, they are invariably detailed for shore duty and advanced in pay to \$4,400, but the chaplains although they get the rank of Captain, do not receive any increase in their salary. They are also to see. All officers retire at the age of 62 and receive three-quarters of their highest sea pay. With surgeons, paymasters and other officers, this amount is still regarded as a good one. Yet, Dr. Strowbridge argues, there was no objection to giving this rank to surgeons and paymasters who are also civilians in the same sense as chaplains. Not only in their support, but in their dress the chaplains are placed at a disadvantage. The new regulations affecting the white uniforms, it is contended, are "burning shame." Unless the Secretary of the Navy interfered, the chaplains will be in this respect, worse off than before. Their coat and the dress jacket of the naval cadets are identical, and to add yet a keener sting to the humiliation, the white uniforms of the chaplains are made of a cheap material, while those of the naval cadets are made of a superior material.

It was because the chaplain was appointed to a civil life and was still regarded by many in the navy as being a civilian. Yet, Dr. Strowbridge argues, there was no objection to giving this rank to surgeons and paymasters who are also civilians in the same sense as chaplains. Not only in their support, but in their dress the chaplains are placed at a disadvantage. The new regulations affecting the white uniforms, it is contended, are "burning shame." Unless the Secretary of the Navy interfered, the chaplains will be in this respect, worse off than before. Their coat and the dress jacket of the naval cadets are identical, and to add yet a keener sting to the humiliation, the white uniforms of the chaplains are made of a cheap material, while those of the naval cadets are made of a superior material.

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BISHOP FOWLER PREACHES ON BIBLE AND HIGHER CRITICISM.

Spanish Catholic Priesthood in Porto Rico Criticized by Secretary Carroll, of the Board of Missions, Who Says Natives Are Deserving the Churches.

At Grace Methodist Episcopal Church, where the New York Conference has been holding its sessions, Bishop Fowler, the presiding Bishop of the New York Conference, preached yesterday morning. Before the service there was a love feast, led by the Rev. Dr. Hermance.

Bishop Fowler's sermon was given over largely to a defence of the Bible against the higher criticism.

"I will call it simply this book," said the Bishop, "not God's book, but as such I will pit it against all the books of all the ages. You can't digest it, you can't weigh it. It is most marvelous feature of its unity, the quality that begins at the beginning and pushes on to the end. It was written by kings, judges, poets, great statesmen and mighty lawyers, types of men in every type of life, and yet here is this marvelous unity. Surely, we cannot resist the conviction that they were all inspired by the same great Supreme Power. How was it that this man Moses knew the order of creation, which the scientists now agree with? Because God told him."

Build that with the lives of the saints as a defence it would never be perilous for the Church to stand in the midst of the higher criticism or any other criticism. The lives of believers were the great argument for Christianity, he said.

In the afternoon the Bishop, assisted by the presiding elders, collected ordination services at St. Andrew's Church, in West Seventy-sixth street. These were ordained elders: Richard B. Coombs, G. M. Quinn, G. W. Grinton, Fred C. Hart, George Herbert Hazard, G. A. McDonald, W. T. Otterson, G. B. Taylor, W. B. Fowler and G. S. Warren.

The Freedmen's Aid Society held anniversary services last evening at St. Paul's Church, the Episcopal Church at the Metropolitan Temple, the Sunday School Union at the Union Church, the Temperance Society at Calvary Church and the Missionary Society at Grace Church.

At the missionary meeting Dr. H. K. Carroll, Secretary of the Missionary Board, spoke of a recent visit to Porto Rico. He said that he had found the people in a state of revolt against the Catholic Church, that they were staying away from the churches because the Spanish priests had never shown any love for the people and had come there for the money. He said that the people of Spain, like politicians and adventurers, to fill their pockets.

They have abused the confessional," said Dr. Carroll, "and until the advent of Americans wrung from women secrets which they used against their husbands, the result being that the latter were frequently thrown into jail. The majority of these Spanish priests were immoral and frequented wineshops and cockfights. In the Cathedral at San Juan during the night of the 10th of April, 1901, they were seen to be drinking and gambling. They were not only immoral, but they were also neglectful, and the people show great consistency in staying away from the churches."

Dr. Carroll said that the missionaries had now four hundred churches in the island and a number of missions, and the people were more. They are flocking to our churches," he said, "and why? Because they have a deep-seated idea that the Roman Catholic religion is not consistent with American citizenship. That idea obtains widely and shows what the chance is for Methodism."

THE BROOK FARM COLONY. Mrs. Maria Dana MacDaniel Tells of the Experiment.

Mrs. Maria Dana MacDaniel, who spent several years in the Brook Farm Colony, where the experiment was tried about fifty years ago, read last evening a paper explaining the movement before the Women's Henry George League at Civic Hall, 128 East Twenty-eighth street. Mrs. MacDaniel told how it was resolved upon as a result of a club founded by the Rev. Mr. Ripley to discuss the injustice of the social system. The members of the club decided to found the colony where they might put their theories into practice and settled at the Ellis Farm at West Roxbury, Mass.

There many prominent persons engaged in manual labor, every one doing his or her share to further the ends of the colony. The farm selected was a poor one for the purpose, Mrs. MacDaniel said, and to that fact may be attributed the pecuniary failure of the venture.

Hawthorne was there, she said, and part of his work was to cut up fodder for the cattle and milk the cows. The farming was done by the men and the housework by the women, and in addition to these things there was a school taught by the members of the society. Though the book learning taught was in no way exceptional, Mrs. MacDaniel said, the pupils received mental training that was of inestimable value in after life. The teaching, she said, developed all the best that was in the pupils.

After the first two or three years it was found that the scheme was not a financial success, as the membership was increased and a steam shop erected in which manufacturing was carried on. In its effect, Mrs. MacDaniel said that the experiment was a great success. The workers found that manual labor was less disagreeable than formerly when done as a service to humanity and there was the best of spirit in the work.

The movement was never put on a basis which made it very profitable financially, and when a fire destroyed a new building which was absolutely necessary to accommodate the large number at the settlement to more money could be raised to replace it and the members were forced to leave the colony.

As an experiment it was successful, Mrs. MacDaniel said, and though the colony has long since passed out of existence the influence is still felt.

Benefit of Vermont Mill Girls. There will be a benefit for the Working Girls Club at the Berkshire Lyceum on Wednesday afternoon. This club was started last summer in Woodstock